THE RELIEF SOCIETY MAGAZINE

VOL. XII JANUARY, 1925 NO. 1

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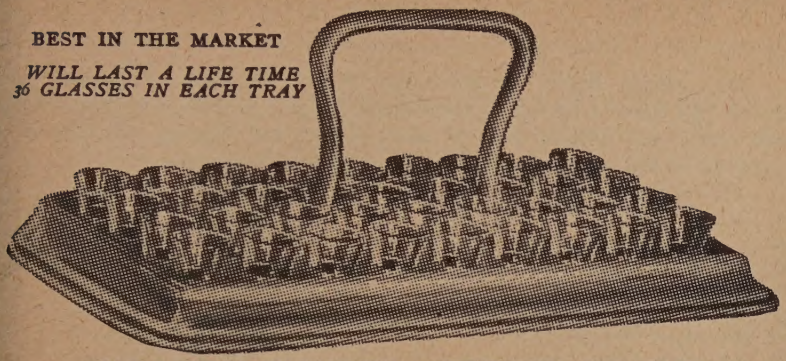

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THE YEAR HAS GONE

List to that sound—that rolling chime:
Hark! 'tis the busy knell of Time:
The year has gone,
And borne along
The hopes and fears—
The smiles and tears
Of multitudes unknown to song.

The year has gone, and in its train
Such scenes of pleasure and of pain
As bear us on
From Life's first dawn,
Thro' flowing deeps—
O'er rugged steeps,
Until life's glimmering lamp is gone.

The year has gone—but mem'ry still
The curtain holds with fairy skill:
As if to keep
Old Time asleep,
While scenes roll back
Upon their track,
And recollection takes a peep.

Eliza R. Snow.

MRS. ANNIE D. PALMER

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O WHITE-WINGED GULL

Mrs. Annie D. Palmer, Provo, Utah, Awarded First Prize the Eliza R. Snow Memorial Contest

Thou white-winged gull! When e'er I hear
The tale that made thy memory dear,
How, when my native state was young,
Her future in the balance hung,
When Famine, gaunt and grim and keen,
With tortuous hand outstretched, was seen,
And thy swift mercy saved the day—
I bow my head and humbly say:
"I thank Thee, Lord, I thank Thee."

Thou heaven-sent bird! Could I but heed
The mighty voice that bade thee feed
Upon the black and sickening swarm
That covered pasture, land and farm;
That bade thee feed with ravenous haste,
And glut thy greedy, wanton taste—
Could I but heed its whispers low,
This thought were mine to feel and know;
"I thank Thee, Lord, I thank Thee."

Oh, white-winged gull! Could I but feel
How much He cares for mortal weal;
Wow, when my erring feet would stray,
His hand will lead in wisdom's way;
And if I faint or if I fall,
His ear is quick to heed my call—
Could I but learn how much He cares,
This were the burden of my prayers:
"I thank Thee, Lord, I thank Thee."

Oh, heaven-sent bird! Could I but trust,
And count life's keenest sorrows just;
Could I but bend my selfish will,
My Father's purpose to fulfil;
Then would He love and succor me
Like unto them He fed by thee—
If I could only learn to trust,
And humbly say, as say I must:
"I thank Thee, Lord, I thank Thee."

MRS. ALICE MORRILL

THE PIONEER MOTHER

By Mrs. Alice Morrill, Tridell, Utah; Awarded Second Prize in the Eliza R. Snow Memorial Contest

Behold her busy at her task—no thought to turn aside nor shirk;
Her faith but dignifies her toil; her hope but sanctifies her work;
No thought to falter by the way, nor wish to rest from weary toil;
A selfish life—no weak reproach, nor plaint of cares and ceaseless moil.

From out despair, has she not marched—the consummation of her quest,
To be the peace and solemn, brooding, stillness of the desert west?
The love-lit hour of holy prayer a beacon light of heaven shines,
And through the silent hours of night she catches harmonies Divine.

And yet within her bare, hard life, nor art nor high-born harmony,
The unresponsive desert answers not her mute appeal for sympathy,
But dares her try her strength to wrest from his bare breast mere sustenance,
In this she turns her heart to God and bows to his, Omnipotence.
Then goes afield to glean the heads of wheat left 'mongst the clods,
And typifies the purpose, born of old, "Thy God shall be my God!"

She gathers up her threads of love, and weaves the fabric of her life;
Her aspiration but to be a duteous mother, faithful wife.

A limitless expanse of wilderness surrounds her cabin home.
The sun glares hot and pitiless by day; by night, the weird winds moan.
Deep in her heart she makes a grave; lays there her hope of luxury,
And gives her life, a ransom for the generations yet to be.

Close folded in her arms, she clasps her scant-clothed child and smiles,
As visions of his high estate the stillness of this hour beguiles;
Alone, beside the couch of pain, she soothes her sufferer till the dawn.
Yet looks above the deep blue vault and glimpses heavenly realms beyond.

When death's hand snatches from her breast the babe that brought her soul's relief
She clothes him in a common shroud with her own hand, and hides her grief.
The cold, pale stars and far, white moon look down from out the upper deep,
While lonely hill-crags, rising high, their mighty, silent vigil keep.

The damp earth floor, whereon she kneels a shrine of worship comes to be,
Her plain, hard fare becomes, to her a sacrament of sancitity.
A priestess she, and prophetess, of far off, future, glorious years,
When bloom of beauty shall unfold at last, deep watered by her tears.

The Eliza Roxey Snow Memorial Contest

In this issue of the *Magazine* are published the results of the second Eliza R. Snow Memorial Contest. Forty-six poems were submitted. The judges were Mrs. Julia A. F. Lund of the General Board, Prof, Alfred Osmond, head of the English department of the Brigham Young University, at Provo, Utah, and Miss Kate Thomas, a well known writer of Salt Lake.

Oh, White-Winged Gull, written by Mrs. Annie D. Palmer, of Provo, Utah, is awarded first prize.

Mrs. Alice Morrill, of Tridell, Utah, receives the second prize for her poem, *The Pioneer Mother.*

Honorable mention is given the following poems, *Where is Heaven?; A Question, Endurance,* and *Mother's Evening Prayer.*

These poems will be published in the *Magazine* in due time.

Leadership Week

Educaton for better home life will be the central theme for the fifth annual Leadership Week at the Brigham Young University commencing January 26, according to an announcement coming from the Extension Division. The week will be conducted along the lines followed in the past but a number of new departments will be added. Among the new departments are: Interior Decorating; Reading for the Home; Training for Priesthood; Psychology of Childhood; Play Production.

Other courses will be as follows: Social Welfare; Community Planning; Vocational Guidance; Scout Leadership; Music; Religious Education; Principles and Methods of Teaching Religion; Pageantry; Genealogy and Temple Work; Farmers Conference; Recreation; Foods and Nutrition; Clothing and Textiles; Home Health and Sanitation.

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Vigilant Loyalty to our Standards of Government

Elder George Albert Smith

It is very unusual for me to try to talk to a subject—I usually talk from it, so far from it that I never discover it after I get away from it, but the question of loyalty is one that is very near to me. With the upset condition of this world, I am persuaded that there is not anything that we need much more than loyalty, loyalty to our heavenly Father, first of all, who has given us this wonderful world in which we live. Here we are comfortably seated in this structure reared of the materials that were created by him, and here we are in the companionship of his children, each of whom is dear to him, and we are here for the purpose of learning something of our duty one to the other, and among the things that are necessary is loyalty. There is not any such thing as a loyalty that is just a makeshift. There is not any such thing as a loyalty that hasn't any life in it. I like this term "vigilant loyalty," because unless our loyalty is vigilant it amounts to very little. I feel that enthusiastic loyalty as well as vigilant loyalty is proper. I am persuaded that among all the delightful things that we enjoy, our opportunities, our ideals, none of them are safe unless they are somewhat enthusiastic. I do not believe that even morality is safe unless it is enthusiastic. Unless we have a pride and determination and a joy and a feeling that it is worth while to be moral, we are in constant danger, and so I bring the same suggestion to our opportunities of life in this great country that the Lord himself prepared. He prepared all the various countries for the habitation of men, but he prepared this particular country and kept it here, according to his statements, from the people of the world, until the time should come when he would begin its settlement. So, as I look back and think of the coming of Christopher Columbus and all that went before, I realize how dangerous the journey was that brought the first people to our shores. I feel that there was inspiration behind it all, and the result was that there came to our shores eventually men and women whom I believe our heavenly Father reserved

for the time when it was necessary for heroic souls to come out from the nations of the world into the almost obscure and unknown. The prow of the boat in which Columbus sailed was pointed straight to Deleware Bay, and all of a sudden a flock of birds passed him and flew a little south of the direction in which the boat was going, so he directed the boat to follow in the course of the birds. That might happen a thousand times upon the ocean today, and mean nothing. In that case it meant the settlement of South America and that section of the country by the Spanish nation.

The Anglo-Saxon race came later under the influence of prayer to land near Delaware Bay. It was no accident that our Father brought the Pilgrim Fathers to this world, any more than it was that he brought the Spanish nation to the islands of the West Indies and South America. There was a purpose in it all. God intended that these United States of America, this great northern American continent, in fact, should be dedicated to a people who love liberty and prize it, and who would serve him.

The purpose of it all—the flight of the birds, the coming of the Pilgrim Fathers, the struggle for independence—was that the gospel of Jesus Christ might be established. In order that we might have the liberty we enjoy, our heavenly Father had to prepare the stage. It was not prepared by Columbus, nor by those who came in the *Mayflower;* they were but the actors. The Lord himself had prepared the stage and had inspired the souls that were to perform their parts.

Then there came a time later when those who had burning in their hearts a love of liberty revolted against the mother country—that wonderful government of Great Britain which has given to this land so many splendid men and women, and has given to the world so many advantages and opportunities by reason of its power. But in the Lord's way, another government was to be prepared, and the way was opened, and he said (you will find it in the Doctrine and Covenants) that he raised up the very men who prepared the Constitution of the United States. They were not here by accident. According to our Father's statement, he raised up those very individuals, and they were praying men. They were the kind of men who believed in the power of God. The man who led the army that fought for the independence of this land was a praying man—George Washington, and those who were associated with him believed in prayer. It is remarkable that when the Constitution was being formed some of these men had forgotten the power of prayer and had forgotten their loyalty to the very source of all their happiness. They had forgotten only temporarily, however, just as we sometimes forget. I shall not ask you who are here today to say whether or not

you bowed your knees in prayer to your heavenly Father last night. These men had forgotten the power of prayer and they struggled for weeks trying to complete the Constitution of the United States. Finally, Benjamin Franklin, seeing the futility of their efforts, said, "Gentlemen, during the dark days of the war, we went to the Lord in prayer, and he never failed us. We prayed for him to strengthen our armies that we might obtain victory and freedom, and he did so. I suggest that we take a recess for three days, appoint a chaplain, come back into this room and invoke the divine guidance of our Father in heaven." George Washington seconded that motion. They adjourned, appointed a chaplain, came back, and with the help of the Father of us all, with the help of the Creator of us all, with the help of the One who has been mindful of his children from the days of their first parents in the garden of Eden until now, in a few hours brought forth that remarkable document of which it is said, it is the greatest document ever written in the same space of time by the hand of man.

If these men were to enjoy the blessings of our heavenly Father, it was necessary that they recognize him. Just as soon as they did the thing that he requires us all to do, and went to him in prayer, the inspiration of heaven flowed to them, and they were able to do what was necessary to finish that great document, the result of which has been a liberty, and a peace and a happiness that are remarkable to all the children of men. That document was prepared in order that you, the members of the Relief Society, might enjoy some of the blessings that you enjoy. In the wisdom of our heavenly Father the way was prepared, and state by state these great commonwealths were set up, until today, in these mountain lands, choice above all other lands, in this particular part of it of which our Lord has said to his prophets: "The mountain of the Lord's house shall be in the tops of the mountains," the headquarters of the Church of Jesus Christ of Latter-day Saints are established. Do you realize, my dear sisters, that you are blessed above all your sisters of the world? No other place has had so many blessings pronounced upon it as has the land of Zion, and in connection with our other blessings there has come to us the blessing of liberty—not by the wisdom of man, but of our Father in heaven.

The danger I see today is very largely the assault that is being made upon the constitutional law of this land, because if that is broken down there will come sorrow and distress such as we see in far-off Russia. There are people in this land in which we live who would change our wonderful constitution, inspired by our heavenly Father, given to his choicest sons and daughters. There are those who would exchange that wonderful charter of liberty for a combination of ideas and theories that in my judgment have

been brought into that land that I have just referred to, not by the blessings of our heavenly Father, but by the influence of the evil spirit that lurks beneath. So it is important that we exercise in our lives a vigilant loyalty to the standard of our government that our Father in heaven has given to us. I would not stand here and plead with you to recognize the government of any individual against that of any other individual, because men's minds are variable, and they make mistakes; but when I stand here and believe with all my heart that this form of government was inspired by the Lord, I feel perfectly safe and secure to say that we can well afford to measure with due consideration any suggestion that will modify the government of the land in which we live.

There seems to be rampant in this world today a spirit of lawlessness, and in no other part of the world is it more dominant than it is in this wonderful land in which we live. I refer to the attitude toward the law giving this country prohibition. There are hundreds and thousands of men and women who believe themselves to be good citizens of the United States, who violate the provisions of this law, and in a most flagrant way, without realizing that they are laying the ax at the roots of the tree of liberty, and unless they repent of their sins the next generation will jeopardize the liberty that we enjoy. In the communities where the Latter-day Saints dominate, it is the duty of every man and every woman, not only to obey the law of the land, not only to honor the law of the land, but to sustain loyally and vigilantly and enthusiastically the law of the land and those whose duty it is to carry it into effect. I believe our heavenly Father will be displeased with us as members of this Church if we carelessly permit the government of this nation to be jeopardized, without raising our voices to say a word against the enemies of law and order. A liberty that is not worth contending for is not worth having. A blessing that is not worth working for is not of much value. This privilege we have of living in such a country as this is worth a tremendous effort on our part to sustain those ideals that will establish the next generation upon a foundation that will enable them to go on defending these laws and ordinances that our Father in heaven intended should benefit the human family.

There are some women who are a little careless about their franchise. I am proud to belong to a Church which was first to extend the franchise to women. It was the Prophet Joseph Smith who first turned the key for the emancipation of women of this world, and it was your organization in whose interest it was turned, and I am sure you are grateful for that. It was not a whim of his; it was an inspiration from the Lord. It was

necessary that those women who were to be the mothers of those who should build the country in a proper way should have something to do other than just to follow the behest of their husbands and their brothers. Sometimes we find individuals in both sexes who seem to think that they can get along very well without the other group, but I want to say that the Lord intended that both of the sexes should have their part, and he didn't intend that womankind should be in slavery to man. He did intend that there should be order, however, and so he has placed in every well ordered home, as the head of the family, the male member of the family—sometimes the inferior mind. But in so doing, the Lord has not said that woman should not be her husband's equal in all good things, and in the blessings that would flow to the sexes. And so, my sisters, you have been given not only your franchise in the Church, but you have been given your franchise in the country, in the Union in which you live. The Lord has given you these privileges. Your vote counts just as much as the vote of your husband or your brother, and it should be just as intelligently used. You ought to know that the laws of our country are just as far as possible; you ought to know what kind of men are placed before you, and in the full dignity of a daughter of the Lord you ought to go to the polls and cast your ballot in the interest of peace and good government. You must not stay home and say that it is not your affair. It is your affair, and our heavenly Father has made it possible for you to enjoy this particular blessing.

We have in many of our towns a curfew law which is intended to bring our children home at a reasonable hour in the evening. It is our duty to see that our children observe this law. Since it is a law in the community in which we live, it is our duty to see that it is observed. If they are permitted to violate this ordinance, it is only one step further for them to take something that doesn't belong to them, or to abuse some one contrary to the law. So we ought to be enthusiastically active in sustaining this law and other ordinances which are enacted to uplift and bless us as a people. I am glad there are some brethren here, to hear this because I feel that it is the duty of men as well as of women to know where our children are at night. If we will draw our children home under the regulations of the curfew and inspire in them a respect for law, it will go a long way toward making them good citizens and making them what they ought to be.

It has been my privilege recently to go over a portion of this marvelous country, and the farther I traveled and the more I saw, the more abundant was my gratitude to my Father in heaven for the way in which he has blessed us, and I feel to bow my head in thanksgiving and prayer that I have been permitted to

live in so favored a country. The Lord has blessed us and given us the power to say what shall be done in regulating the government of this land. Be not sidetracked by the influence of evil to listen to those who in the selfishness of their souls would destroy the beauty of our national consititution. It was prepared for the sons and daughters of our heavenly Father, to live at peace with all the world. There is no royal family among the people of this land. Each individual has a privilege equal to other individuals, if he will honor and respect the law. We may well ask ourselves the question, will we be among those who will be valiant henceforth and forever in maintaining and sustaining the law that our heavenly Father has given to us for our blessing and which he has made possible for us to enjoy and to bequeath to those who shall follow after us from generation to generation namely the privilege of worshiping him in spirit and in truth? Each in his own place and station, each in his own home, each at his own fireside, may exercise his influence under the blessing of our Father in heaven, that the power of the adversary will be turned aside, that peace and joy and happiness will continue with us.

From the depths of my soul I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints. I am thankful for this great organization that has accomplished so much among the children of men—this National Woman's Relief Society. I am grateful for my citizenship in this land that the Lord has given to us to enjoy, and thankful that I can go from place to place and see the handiwork of the Master of heaven and earth in the lives of the individuals with whom I associate, in the homes that are builded under the inspiration of the Lord, in the wonderful valleys and mountains that he has created for our comfort and blessing. I thank him with all my heart that I am a partaker in these gifts, and I feel today to say to you that if the Lord will give me wisdom, if he will continue to bless me with judgment, I desire to exercise such power as I have to maintain in an active, vigorous, enthusiastic way the franchise that he has given unto me, the blessing that has been bestowed upon me to have part in ordering the government of the land in which we live, and I desire to be worthy of it from now until the time shall come that I go hence. I desire also that all our Father's children, may enjoy this same blessing.

I pray that your lives may be enriched by the labors you are performing, and that the characters which you are forming here will be so beautiful that when you go hence the Father will say, "You have honored me and my holy priesthood who have presided over you; you have honored yourselves, and I welcome you home to enjoy the companionship of those you love, throughout the ages of eternity."

Spiritual Education

Dr. Adam S. Bennion

If I do not bring you anything else today, may I bring an appreciation to you for this assignment to speak before the Relief Society, and my wish is that it could do for you what it has done for me. It has sent me back to review or to read a half dozen books that I am grateful for having read. I should like to expose to you three or four good books which I hope you will take home or send for. There is now published by the Department of the Interior, Bureau of Education, at Washington, D. C., a list which I commend to you, which is called *Twenty Good Books for Parents,* and anyone who is here and interested enough may write to the Bureau for a copy of the list. Having the list, you then can order the books that you want and are able to read. Lest you may not make that conection, I want to give you a list of a few books which I have been reading during the last week, and which without any hesitation I could commend to you as being tremendously helpful. The books may be ordered through the Deseret Book Company. I especially commend:

1. *Mother Love in Action,* by Miss Prudence Bradish.
2. *Talks to Mothers,* by Lucy Wheelock.
3. *Mothers and Children,* by Dorothy Canfield Fisher. (If you do not know this third book, I beg of you to get it; it is one of the best things I have read in all the field of books, and for parents it is invaluable. The opening chapter is worth the price of the book to any mother anywhere in the world.)
4. *Training of Children in Religion,* by George Hodges. (Helpful for those who are looking for material to use with children or those who work with children.)
5. *Gentle Measures in Training of the Young,* by Jacob Abbott. (Every young mother should be exposed to that book before she experiments on the problem of disciplining her own children.)
6. *The Mother Teacher of Religion,* by Anna F. Betts.

The subject of spiritual education is worthy a good discussion; if I do not give it such, will you be good enough to find it in one or more of these books? What is this thing we call spirit? It is perfectly evident to anybody interested in child welfare, or in the educational problem at all, that there is something in the spirit. I may be trained to think, and my spirit may lie absolutely dormant. The two boys in Chicago who now face life within prison walls were brilliant enough; they were trained mentally

beyond their years, but their spirits were dwarfed. I am impressed with the thought that I may be trained physically, I may exercise the muscles and bodily functions given to men, I may become an athlete, a pugilist, what I will, and my spirit be left wholly in the background; and yet I would not have you understand that the spirit is something which, like the conscience, may be carried around in one's pocket, to be brought forward for special Sunday or other emergency uses. I think there are those who do think of the conscience as a thing which may be sidetracked and brought out on Sunday. Elbert Hubbard said the truth when he expressed the idea that man should remember not only the Sabbath day to keep it holy, but the week days to keep them holy. Man's spirit or his spiritual powers are in, and shine through, his total functioning powers whenever he exercises himself toward the fuller development of all that is best and finest in him. I am convinced that the spirit of man permeates all of his other powers, and represents really the divinity that is in him. I was struck within the week with reading an address—if you share your material possessions, you divide them; if you share your spiritual possessions, you multiply them. If you divide a pie you have less than before you divided it, but if you share a smile you have more smile than when you started; if you share a story, or a good deed, if you share anything spiritual, your very sharing adds to it.

Our question this afternoon is how may we develop that spirituality in man that it may take the lead over both the physical and the mental, that it may become the guide to man's life here in the world. Jesus Christ was the greatest personage born into the world because he caught most fully of the Spirit of his Father. Jesus was not trained academically, as some other men have been trained; we have never been told that he possessed great physical prowess, but he became the Savior of the world through manifesting a spirit beyond and unlike anything ever experienced by any other living soul. John reminds us that God is a spirit, and that they who worship him must worship him in spirit and in truth. When Elihu chided Job, he said, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

I take it your problem here today is not what this spirit is, but rather how can we better promote it? I am assuming that it is your responsibility as mothers to see that the homes of the Latter-day Saints keep the spiritual fires burning. I know you are charged to look after want and need, delinquency and social problems, but the greatest mission that can rest in your hands is to see that in the homes of Latter-day Saints, children are reared to fear God and to cherish his Holy Spirit.

If I were to give a recipe for promoting spirituality, I think

I would mix together these six or seven simple little ingredients—simple and little, and yet big enough to fill a lifetime:

1. Set up the right spirit in the home. I wish you would go home from this conference and read Mrs. Fisher's first chapter in *Mothers and Children,* which she calls "Moral Sunshine." It is a plea such as I wish I had the power to get over. It is a problem such as we have been discussing only last week in our own home, and which we seem never to be able to get away from. You are mothers and therefore busy. That is the only way you can become mothers. Nobody ever retired to motherhood. Because you are busy, look out lest you become unduly busy on that phase of life that doesn't represent the real ultimate values. The woman who gets so busy keeping the dust off the furniture or cooking meals to satisfy the ravenous appetite of a husband, has misjudged values, if in doing so she has no time to tell stories to Billy or to give right attitudes toward motherhood to Mary. I know you are busy. It may be that you had to leave that batch of fruit or had to stay up late to get it done, so that you could come here today, but I would like to say that you are not just to put up fruit, or to pickle pickles, or to sweep kitchens, or to scrub bathrooms—you are charged above all else to bring Billy and Mary into their estate, and it is mighty poor economy to let minor duties stand in the way. I should hate to be a mother and present myself to St. Peter, in the absence of a boy I had lost, and plead that I had to put up too much fruit to feed him with, and therefore didn't have time to teach him properly. I do not believe it will ever get you very far past the great celestial gates. I hope you are feeling a little uneasy—I want you to. I won't even mind if you disagree with me a little—that is wholesome. Whenever a woman is so busy cleaning the house in which her boys and girls live that she is out of sorts with them all the time, that woman is on the wrong platform because no woman can dust furniture to the neglect of her child and feel good about it. I like a clean house, and I am man enough to like to sit down to good meals, but the problem of promoting spirituality centers in the home. You cannot be grouchy and dumpy in the home and develop boys and girls of the right sort. You cannot have the spirit of the gospel in the home if there is quarreling. You cannot have the spirit of the gospel in the home, if all the time you are nagging the boys and girls because you are tired out, and they are doing what they have a right to do because they are boys and girls. One of the biggest challenges I have to meet is when I come home from the office worn out and tired, and Buddy runs to me and wants to play. If I brush him aside, because I am too tired to play, I shall be chargeable for the life that Buddy may fail to develop. Brush aside the material things once in a while and center in spiritual values.

2. There are certain other things that need to be done, and we should set up certain definite habits. First of all, we need to develop in children, from the time they are born, an attitude of responding to all the situations they face, happily. If you cannot get a girl to do the dishes cheerfully, you have no bigger problem in the household. There is something wrong with the child who dislikes to do dishes. It is possible to make girls do the dishes and even do them fairly cheerfully. I believe it is possible to get a boy around the house to do the chores and actually enjoy it. We have been experimenting on it. We have put our kiddies on a budget and let them go into partnership with father and mother. They naturally want some money—pay them well and let them do the little things they are to do because they are partners and they will feel good about it. If boys and girls are everlastingly doing things they detest, they will hate to be home, and there is no clamity quite commensurate with the calamity that comes when children do not want to be home. The other day two children were knocked over, and it was discovered that one little child of five was on the streets because the doors were locked so that he would not disturb the house while the mother was away.

3. We should begin early the habit of helpfulness. I love to go into a home where a boy or a girl will go out of his way to share with another. I was in a home awhile back where one little lad had been sent to the store to get some candy. He brought back some of these "dumbells" (sticks with candy on each end). He had only four and there were five kiddies to share them. Ordinarily that would result in a mental collision. The little lad who had been properly trained said, "Well, we haven't enough to go around." He didn't sneak off with his and leave somebody else to worry, but he took them all and broke them up and then divided them. I salute that kind of home. It is a tremendously fine thing when a girl can be encouraged to go out into the kitchen and offer to help with the dishes. If the men were here I would say it would be a fine thing if they could remember the days when they were courting when they wanted to sneak out into the kitchen to help her. It is a mighty helpful thing for the father to slip over an idea to Mary: "Your mother is tired, can't you slip out and help her?" It won't hurt a boy to help out the tired mother. I believe it is possible to build an attitude of helpfulness so that boys and girls take pains to help one another, which is the very key to the spirit of the gospel of Jesus Christ.

4. I sometimes fear that American homes these days run the risk of suffering from two things, the result of science. The first is the victrola, which will play anything for us; the second is the piano player, which will do the same thing. If you have either or both of these instruments in your family, what is hap-

pening to your boys and girls? Are they learning to play? What kind of pieces do they play? are they playing these raggedy, raggedy ones, or have you taken pains to bring through these channels the masterpieces of the world? I would like to submit it to the humblest mother here from the remotest corner in Zion. Your children and your children's children will come to love the best things in the world if you will take the pains to expose them. I fancy we are losing something in the Church. I could wish that we were singing more than we are. I could wish that children would gather of an evening and that they would be encouraged to sing the songs that carry with them the message of truth.

5. The next little thought that I would like to give by way of promoting spirituality, I am sure is being neglected. A testimony was given to a man who went into one of the wards in Salt Lake City. This man hadn't been in a service in years, and he was a little prejudiced. He didn't attend this service to listen, but he went out of obligation— it was a funeral that had touched a family so close to him and he went to pay his respects. While he sat in that service, largely unmindful of what was being said, he saw a picture of the divine messenger giving the plates to the Prophet Joseph, and during the whole service he could do nothing but worship in the presence of that picture, and that picture brought him back to the Church. There is a force in good pictures. I knew of a mother who sent her son to Boston to attend the university. He was just a natural fellow, and in fixing up his room he decided he would put a little life into it, so he gathered pictures from the photoplay magazines, most of which were the pictures of the follies chorus girls, more or less nude. A little later the mother went to visit Boston and when she went into the room, she was stunned. She was confident that these pictures would do more to undermine her son than any university could do to build him up. She did not say she was ashamed of him. She did not even say she was surprised. She looked at those pictures, swallowed the lump in her throat, and said nothing. When she went home she went to an art store and bought a copy of Hoffmann's "Jesus in the Temple," a picture that has an expression that will drive home the worth of cleanliness as few things have ever done, and without wrapping in any moral, she had that picture beautifully framed and sent to her boy. Six months later she was in Boston and called to see him. On the wall just behind the boy's study table was the picture of the Master in the temple. Just next was another beautiful picture, and there were also two other reprints of the world's masterpieces. The mother asked what had happened to the other pictures, and the boy said, "O, mother, they wouldn't go with that, so I took them down." I sometimes wonder whether we are quite fair.

There are being hurled at boys and girls throughout this Church cheap, immodest, immoral bits of art, and you and I sit by in indifference. Copies of good pictures are obtainable at very little expense. I would that we could fill our homes with the pictures that reflect great truths.

Women Take Office

Not only the women but the men of the nation also, will keep a watchful eye on the new governors of Texas and Wyoming, for these are women.

The task of Mrs. Miriam Ferguson and Mrs. W. B. Ross will be far from easy. Time out of mind, woman's care has been human welfare, while man's has been business. The men will therefore, probably, measure the success of these governors by one standard and the women by another. It will be difficult to meet both requirements. If they shall be able to pay more attention to the social needs of their people than their brothers would do, without neglecting their financial necessities, they should be regarded as successful. At all events, the woman executive in the political field is on trial. Let us hope that these women will prove as efficient in this office as many of their sisters have done in executive places in the business world, and there is no reason why they should not.

Other political laurels have come to women this year. Florence E. S. Knapp, head of the College of Home Economics of Syracuse University, takes the office of Secretary of State in New York, and Mary T. Norton, wife of a manufacturer in New Jersey, has been elected to the Congress of the United States, from the twelfth district of that state. She is highly educated, and is actively interested in social welfare work.

There have been women in other congresses, but Mrs. Knapp is the first one to be elected Secretary of State, and Mrs. Ferguson and Mrs. Ross are first woman governors.

The rain comes pelting down and then
The sun begins to shine again,
One day misfortune comes along,
The next we sing a cheerful song,
But when it all is understood,
The greater part of life is good.

—*Kingsley.*

EDITORIAL

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Motto—Charity Never Faileth

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The Gospel as a Guide

During the month of September your editor and her traveling companion attended a threatre in the city of Glasgow, Scotland, where Harry Lauder was featured for the evening's entertainment. His name was responsible for the sale of every seat in the house, far in advance of the performance.

Mr. Lauder's costumes proved most attractive, and the scenery, reflecting the colorful landscape of Scotland, with its rich purple hether, was very beautiful. One thing only marred the entertainment; and that was the continual smoking of persons in the audience. Men and women lighted cigarettes at any moment, and such a cloud of smoke arose that the performers could be seen only through the mist. Later, we had a similar experience in London. It was during the production of one of George Bernard Shaw's plays. Men smoked to the right and to the left of us; and directly in front of us, five women sat smoking.

England has always been noted for its home life. Today that life is vitiated in the homes, on the steamships, and in the hotels by the smoking of both men and women. My friend and I have had cigarettes offered to us several times in homes where we were dinner guests. There is no use of resenting the offer, on the part of the host or hostess, for many women in Great Britain today, would feel slighted if the host or hostess failed

to invite them to smoke after dinner. The only thing a woman can do, who dislikes tobacco, is to refuse in a courteous manner.

On our way to Paris, a gentleman in our compartment asked us if we smoked, before he ventured to light his own cigarette. Our positive statement that we did not led to a discussion on the subject. We told him that smoking was offensive to us, and that we were greatly shocked to note that it was permitted in some of the theatres in both Scotland and England.

His response to all we said was that he was not adverse to women smoking in a drawing room, after dinner; but that he did not like to see her smoke in a theatre or on the street.

Doubtless there are many men and women, at the present time, who defend the practice of smoking for both men and women. There are, too, many persons who deny that smoking on the part of expectant mothers and expectant fathers is injurious to the child.

Surely it is a matter of satisfaction to the Latter-day Saints to realize that no matter how much the women of the world indulge in this very offensive practice, that the women of Zion will, as a rule, remain sweet and clean; and will become in this matter, as in many others, as a light set upon a hill.

Once again, we are reminded that not the least of the blessings vouchsafed to us, through the gospel, is that of proper guidance, that protects us from becoming the dupes of false doctrine and unrighteous practice; for on this subject the word of the Lord says, explicitly, that tobacco is not good for man, but should be used for bruises and sick cattle.

Mother's Milk Clinic

Milk for babies is of necessity of great concern. Civic centers and welfare organizations have been active for a considerable length of time dispensing milk for the care of babies; for, if babies are to be saved, they must have proper milk in proper quantities for their sustenance.

The Relief Society has exerted itself in a strenuous manner to have all mothers acquainted with this fact, and, wherever babies are being deprived of good milk in right quantities, it is urged that steps be taken to supply these babies with milk. The Long Island College Hospital has gone a step farther than other centers interested in supplying milk for babies, in establishing a mother's milk clinic. The mothers who supply the milk are, in the main, from poor families. They are paid by the clinic, receiving from three to four dollars a day, but they are also appealed to in the name of the sick babies who need their help.

They understand that they are saving the lives of babies that would perish if the milk were not furnished.

From twelve to fourteen ounces is what the average baby consumes a day. Where it is not possible to obtain this amount, four ounces of mother's milk, with other feeding of modified cow's milk, are sufficient to keep the infant alive. Mother's milk, if thoroughly healthy, is always better for an infant than any other sort of milk. The mother's milk is so rich that it is often necessary to dilute it with water, and not all babies require a large amount. In order that there may be no danger of their own infants suffering from their generosity, babies are examined at stated periods by the physicians and records of their weight are kept. As soon as the weight of a baby of a milk supplying mother fails to come up to standard, she is no longer permitted to give her milk to the clinic. The mothers undergo periodic examinations and their milk is regularly tested in order that there can be no error in prescribing it for a sick child. Perfect cleanliness is also drilled into the mother, and the milk is expressed under the supervision of the welfare representative.

The milk is put on ice and later bottled, so that people can take it away. With each bottle goes a printed slip telling how the milk may be pasteurized at home. This clinic charges twenty-five cents an ounce for the milk that is sold to private individuals, but the serious need of a sick infant is the first consideration, and, where families are destitute or in very poor circumstances, the care of the infant is made possible. The management wishes to protect itself against persons who plead poverty and yet who refuse to deprive themselves of luxuries. Genuine cases of poverty meet with consideration and sympathy.

The hospital has obtained an electric pump which will in time be used for the expression of the milk, so that the mother giving it will not need to spend so much of her time at the hospital. At present it sometimes takes as long as an hour and a half, and, in some instances, two to obtain the milk.

Most mothers supply about one other baby as well as their own. Occasionally a woman is found who can supply her own and two other babies. One exceptional case is that of a woman who has been giving the clinic thirty-five ounces of milk daily, besides feeding her own baby about fourteen ounces. The mothers are all the better for the service to other babies, as the milk for their own baby is fresher and their entire system benefits by their generosity in giving of their surplus milk.

The babies who obtain milk from the clinic must have a physician's certificate saying that they need it. If the milk runs short, the hospital devides it equally among all comers.

The Editor Abroad

OUR VISIT TO BOSTON

Alice L. Reynolds

We are all acquainted with the slogan: "See America First." We shall begin this series of articles by seeing a little of America on our way to Europe; for we realize that America is important to know, particularly for Americans, and that there is nothing in Europe like Niagara Falls. That which is true of Niagara Falls is equally true of other points of interest on our great American continent.

Dr. Oliver Wendell Holmes is credited with saying that Boston is the hub of the universe; today there are many Bostonians who, like Dr. Holmes, believe that Boston is the hub of the universe, and with all due respect to those who do not share Dr. Holmes opinion, or the opinion of many who chance to live in Boston, at the present time, we wish to say, that the contention is not without reason.

Miss Elliott, my traveling companion, and I reached Boston on the 8th of September, 1924. We were met at the station by Miss Mary Elizabeth O'Connor, the principal of one of the public schools of Taunton, Massachussetts, who in company with three other Massachussetts teachers had visited Utah at the time President Harding was in Salt Lake City.

Miss O'Connor took us to the Women's City Club, of Boston, The Women's City Club is a fine old house, built about 1818, at 40 Beacon Street, overlooking Boston Common. Bulfinch, the architect of the Boston State House, appears to have been the architect.

The main office of this stately old mansion, which combines the beauty of the past with the convenience of the present, has purple-paned windows, a badge of Boston gentility, indicating that the glass in them was brought from Europe before the year 1812. These purple glass windows are also a distinguishing mark of old Beacon Hill Mansions.

The purchasing and fitting up of this Club House with its commodious lounges, dining rooms, reading rooms, halls, baths and bedrooms are among the achievements of the modern woman. The Boston women wanted a home where they could eat, sleep, dine, bathe, entertain their guests at will, and meet when they chose; and in this beautiful home, to employ the words of a great writer, "That which they so greatly desire is greatly realized," for they have a membership of 5,000 women, representing 175 towns and cities, extending from Nova Scotia to Michigan.

The lounge, which is described by the club member as a

modernized edition of the formal parlor, has in it a magnificent old mantelpiece, with an elegant mirror, and an equally elegant chandelier. Beautiful pieces of furniture may be seen on every side, for many loans and gifts have been made to the house by persons who had in their possession rare pieces of furniture. For instance, in the lounge is found a most exquisite inlaid writing desk that belonged to Governor Winthrop; on it was a vase of cut flowers. Everywhere cut flowers were in evidence, and everywhere the receptacles holding the cut flowers were most attractive. The curve of the main stairway is said to be a study in exact proportions. In the hall where the staircase is found, is a beautiful mirror, in a great frame, that, like grandfathers clock, stands on the floor and reaches far up the sides of the wall.

ENTRANCE TO WOMEN'S CITY CLUB, BOSTON

Having told you something of our abiding place, I want to tell you how we spent our time outside the Club House. The first afternoon, in company with Dr. A. E. Winship we drove in Miss O'Connor's car, through an especially beautiful part of Boston finally passing the New England Conservatory of Music. It was remarked in the course of the drive, that a goodly number of Utah students had trained in the Conservatory, at one time or another. Miss O'Connor appeared to be greatly astonished that Utah music students should seek the New England Conservatory which, to be sure, was a distinct compliment to Utah music and Utah musicians, for Miss O'Connor nad heard both.

From Boston we drove to Bedford, where for a time we followed the Paul Revere road, thence to Summerville, and on, finally coming to the Charles River and Cambridge, where we passed the homes of Longfellow and Lowell, and Mt. Auburn Cemetery where they are buried.

At 4 o'clock we were driven to the campus of Harvard University. There we were taken into one of the choicest places in the Harvard Library, where we saw the Harry Elkins Weidner collection. Everything was harmonious; the building, the lovely Sargent paintings on each side of the door where we entered, and the rare and beautifully bound and beautifully decorated books upon the shelves. This special collection is in charge if Mr. George Parker Winship, son of Dr. A. E. Winship. Through the courtesy of Dr, and Mrs. Winship and Mr. George Parker Winship, our party, consisting of three Massachussetts teachers, Miss Elliott and myself were served refreshments in this very choice library room.

The second day we were driven by Miss O'Connor through a series of neat little New England villages of white frame houses and green shutters, surrounded by lovely hardwood trees and lawns that needed no hosepipe to keep them from withering. In the midst of all this green, the pink hydrangea put forth its lovely bunches of blossoms, in preat profusion. We were on our way to Plymouth, the historic spot where the pilgrims landed in 1620. As we passed along we saw people gathering cranberries that you perhaps ate at your Thanksgiving or Christmas dinners.

Arriving at Plymouth we visited Plymouth Rock, fully protected since 1920, when the Pilgrim Tercentenary was held in America. As we walked through the streets of Plymouth we marked the sites where many of the early Pilgrim Fathers built their homes; also the cemetery where many found a last resting place, and where corn was planted that the Indians might not be able to count the dead.

In Plymouth is found a most interesting hall of relics, known as Pilgrim Hall. In this hall may be seen Governor

Bradford's Bible, the portrait of Governor Edward Winslow, the only known portrait of a *Mayflower* passenger, the Bible owned by John Alden, fragments of a quilt that once belonged to Rose Standish, the iron pot, pewter platter and sword, that belonged to Miles Standish, and two little caps worn by Peregrine White, who was born in the cabin of the *Mayflower,* Nov. 20, 1620, and who was the first white child born in New England.

After the delightful visit to Plymouth we hastened back to Boston, where we were guests at a dinner at the Boston College Club. As special guests at this dinner our hostesses, Miss Mary McSkimmon, Miss Mary Elizabeth O'Connor, Miss Ada Chevalier and Miss Annie Carleton Woodward, who had left no stone unturned to make our visit both pleasant and interesting, invited Dr. Payson Smith, Commissioner of Education of the State of Massachussetts, and our well known friend Dr. Albert E. Winship. All of the Massachussetts people are acquainted with Utah, and all spoke well of her, which indicates that they were treated courteously while guests in our state. The next morning we left Massachussetts with happy memories, and a most friendly attitude toward the state and its people.

Of Interest to Women

Two years ago a department called "Of Interest to Women" was conducted in the *Magazine* under the supervision of Mrs. Lalene H. Hart. Owing to Mrs. Hart's illness, however, the department was discontinued. But now this department will be resumed.

If you have a way of saving time, energy, or money, which has proved practicable, or if you have found a way that has helped you in your home or family, and that you think would be helpful to others, write it up, very briefly and send it to Mrs. Lalene H. Hart, at 931 Elm Avenue, Salt Lake City.

One dollar will be given for every article published in the *Magazine.*

Those who wish articles returned must inclose stamped, self-addressed envelope.

A Perfect Ending of an Imperfect Day

By Eunice Iverson Gardner

Mrs. Robert Bates—familiarly known among her friends as Madge Bates—was "in the dumps." Usually she went about with a calm manner and a sunny face, but today her screwed-up countenance and fretful tone as she ceased her dishwashing long enough to button little Margaret's bloomers, foretold that a thunder-storm was brewing.

Margaret snatched up her straw hat from the floor and merrily skipped off to join her two noisy brothers who were playing "Indian" in the backyard. It had been an extremely warm afternoon, even for May; and now that the cool evening was approaching, the children's spirit rose accordingly.

Mrs. Bates resumed her dishwashing with a resigned yet determined air. Her ear caught the whistle of a boy as he sauntered past her gate. He was whistling, "When you come to the end of a perfect day." This was the proverbial straw that broke the camel's back. Madge hurriedly scoured the kitchen sink and hung up the dishpan with a bang, and then sank into the little rocker bursting into a flood of tears!

It had been such a trying day! Both babies—eight-month-old twin girls—had been very restless during the night, and consequently her sleep had been greatly disturbed. Toward morning they had fallen asleep, and Madge slipped out of bed at five o'clock in order to water the lawn at the appointed time. First she made a fire in the kitchen range, so the bath water would be ready for the children as soon as they were awake. A busy Saturday lay ahead of her, and she wanted to make the most of the precious morning hours. Leaving the hose adjusted for the lawn, she went indoors again and mixed a batch of dough.

Then she prepared the cereal for the babies' bottles—it had to cook three hours in a double boiler before being strained, and mixed with the correct amount of sterilized milk, limewater, sugar, etc. She also started cooking the oatmeal for the breakfast.

After taking another peep at the babies to assure herself that they were still sleeping, she began putting the baby-flannels, etc., to soak in a solution of Lux and warm water. Then she looked at her sewing machine, still burdened with mending from Tuesday's washing. She hurriedly sorted out a pair of stockings for each child and mended them, and resolutely patched the knees of

the boys' overalls. The patches were sewed on the sewing machine and looked very neat when finished. She was in the midst of washing baby things when the boys began their usual morning fighting in bed—and, of course, this awakened the babies, and Margaret began calling "Mama-a-a!" at the top of her voice. The washing was postponed while order was restored, the babies were fed, the three children bathed, dressed, and given their breakfast, and the twins given their regular morning bath.

* * * * *

Mr. Bates—or Robert, usually called Bob—was out of town. Work was scarce and wages were low in town, so he had gone to the mines for a time. Of course, he wrote often, and came home between times, but Madge missed him so much, and so did the children. They faithfully wrote to Daddy, and lived in happy anticipation of the time when he would be at home to stay. He was such a jolly father and thoughtful husband—his presence always brought sunlight with it. No matter how much the work piled up for Madge, it was so much more easily accomplished when Bob was at home.

Sometimes he and the boys would send her for a little stroll with the babies and Margaret, while they would surprise her with a delicious hot supper, after which would come another surprise—a platter of Daddy's wonderful vinegar taffy. Yes, the boys (mere youngsters of five and eight) were Daddy's most ardent admirers, and three-year-old Margaret and the babies clamored for their share of his attention.

* * * * *

The day was filled to the brim with pressing duties, and numerous irritating interruptions—Oh, the interruptions!—they were far more distressing than the duties. The neighbor boy who irrigated the garden had left a tempting scene for mud pies, and the children had enjoyed themselves to the fullest extent—*body* and soul! Their bespattered clothes, hands, and faces did not appeal to Madge as she tried to make them look presentable again. Margaret had some terrible burrs in her hair and the boys had valiently assisted in pulling them out when she came crying to Mother to finish the job. There was an ant-bed that was of ever-increasing interest to the boys, and in their zeal to help the ants they built a little doorway of sticks leading to the ant-hole. They had been so absorbed in the coming and going of the ants that they hadn't noticed themselves until they found themselves being stung, and had to be stripped of their clothing for relief. Two annoying book-agents, and an insistent vacuum cleaner demonstrator, had taken so much of her valuable time—and when she was getting the ants off the crying boys the Relief Society teachers called. They usually were cordially welcomed, but this

time Madge was rather cool, and they soon departed. Then a neighbor came to use the telephone, and one of the twins had voiced her objections so lustily that Madge was compelled to take her outside. She was just in time to get a sliver out of Bobby's finger and bind up David's cut thumb.

Small wonder that the lunch dishes had been washed so late in the day! Madge let the flood-gates open and cried until she felt relieved. The song, "A Perfect Day," seemed a mockery to her. Her mind swiftly returned to ten years ago—she saw herself daintily attired in a cool, muslin dress going to meet Bob as he came smiling up the path with his violin and the new song. It was the first time they had sung it together—the evening of their betrothal, and how happy they had been singing it and planning for the future! She hastily ran to the calendar and noticed the date. Yes, it was just ten years since she and Bob had become "engaged." How important and happy she had felt! They had kept it a profound secret for one little week before their admiring friends heard the formal announcement, though they had all expected it, of course!

"Oh, if Bob were only here now—" she thought. As if in answer to her thought the boys came tearing into the house to announce that Daddy was coming, and ran out to meet him. She reached the gate in time to see Bob with the boys manfully tugging at his suitcase and violin, while Margaret laughed merrily from her high perch on Daddy's shoulder.

"Oh, Bob!" was all she could say as they went indoors, and the tears of joy replaced those of irritation and weariness.

* * * * *

He had come home to stay—a new position was assured. He could do his bookkeeping, and still find time to continue his beloved music. It seemed too good to be true.

After a jolly romp with the children, then supper, and finally getting them all tucked in bed, Bob and Madge sat down for a quiet moment together. Madge perched herself on the arm of the great rocker, and Bob began playfully reminding her that this was the tenth anniversary of their engagement. (He had remembered it, too! She was so glad.)

"Here is a little present for you in honor of the eventful occasion," and he handed her a package which proved to be a book—Oh, such a wonderful book—entitled: *Household Engineering, or Scientific Management in the Home*, by Christine Frederick. Madge gave a little gasp of delight, and immediately commenced reading the "Personal Introduction." It was thrilling! It was just the needed advice after a day of stress. It began:

"Several years ago, I faced the problem which confronts many young

mothers—how to do my housework and care for two small children, and yet have any time for myself or outside interests.

"I had managed my mother's home at different periods and really liked housework, especially cooking. But now it was a daily struggle to get ahead of household drudgery. Try as I would, there seemed so many tasks to do, so many steps to take, and so many matters needing my attention and supervision. Just as I felt I had reduced the cleaning to its lowest terms, I found the cooking, or the laundry work, or the mending, claiming the remainder of my time. It was a continuous conflict to do justice to all the household tasks, and yet find enough time for the children. And, between it all, I knew I was not doing justice to myself, and I was becoming more and more tired out. Indeed, I was often without enough energy to dress up in the evening, and when my husband came home, I was generally too spiritless to enjoy listening to his story of the day's work."

Madge stopped reading long enough to give Bob a big squeeze, and take a spin around the room in a merry dance of delight. "Oh, Bob, listen to this:"

"I found that the purpose of scientific management was to save time and effort, and to make things run more smoothly."

Madge solemnly read the twelve titles of the chapters listed in the contents as follows:

1. The Labor-Saving Kitchen.
2. Plans and Methods for Daily Housework.
3. Helpful Household Tools.
4. Methods of Cleaning.
5. Food Planning for the Family.
6. The Practical Laundry: Methods and Tools.
7. Family Financing and Record-Keeping.
8. Efficient Household Purchasing.
9. The Servantless Household.
10. Management of Houseworkers.
11. Planning the Efficient Home.
12. Health and Personal Efficiency.

"Bob, you're an angel! How did you ever happen to get this book? I feel as if I were Aladdin with his wonderful lamp. Since the babies came I've often been discouraged with the housework. Now I've found the magical key to unlock the door to all my household problems! I do so want to be an efficient wife, mother, and homemaker, and still find time for personal advancement and community interests. Now that you are going to be home all the time and the babies are older, and I have this wonderful book as a guide, I can do so much more, as I long to do. I'm going to write a daily and weekly schedule to follow. The babies necessarily will be the center around which everything must revolve. Their feeding hours will govern my arrangements for the regular household duties. I intend to make allowance for leisure time, too. I have been stupid not to budget my time—

one of my most valuable possessions—and save so much worry and friction and time."

Madge eagerly skipped through the alluring pages, then suddenly exclaimed: "Today I was positively rude to the Relief Society teachers! Now if I had only read this paragraph on interruptions, beforehand, I never would have been in such a frame of mind. She read:

"Again, so many women allow themselves to be needlessly affected by interruptions of one kind or another. The author has had women tell her, over and over, that the interruptions coincident with housekeeping work make them nervous and upset. Now, this need not be true. It is a physical fact that monotonous work is far more fatiguing than interrupted work. The point is, not that the interruption makes the woman nervous, but her own mental *attitude toward the interruption* is the real cause of her irritation. If she would relax and *welcome* the interruption, instead of allowing herself to be irritated by it, each *interruption would only serve as a rest and change of work*, and means of lessening tension, instead of increasing it."

"Now, Bob, do listen to these first few lines in the splendid conclusion:"

"Household Engineering has only tried to show the new, modern conception of home-making, with its many possibilities for scientific work, for the use of improved machinery in the home, for less waste in materials, energy, and time—to the end *that the woman herself and her family, and the nation be developed to the fullest power and vantage ground in health, happiness, and true prosperity."*

Bob explained that he had thought that he would bring her something different this time instead of the customary candy and flowers. The little lady in the bookstore had enthusiastically recommended this particular book.

Madge tenderly entwined her arms about Bob's neck and said:

"Oh, Bob! This is the end of a—I can't say 'perfect day,' but it is the *perfect ending* of one little imperfect day, and the dawn of many more perfect ones to come! See, it is midnight—just time to feed the babies, so if our singing awakens them it won't matter."

He took out his violin and she went to the piano, and together they sang the world-famed song with all the rapture that was in their loving hearts, as they thought of their care-free courting days, and the promising future in their happy little home.

A laugh is worth a hundred groans in any market.—*Charles Lamb.*

Importance of Diet for the Expectant Mother

By Jean Cox, State Supervisor of Home Economics Education

[This is the first of a series of articles on "Nutrition," by Miss Cox, who has studied the subject with Mary Swartz Rose, Dr. Henry Sheinar of Columbia University, New York, Dr. Lafayette B. Mendell of Yale, and Dr. E. V. McCollum of Johns Hopkins.—Editors.]

Health is an asset. It is something to be actively sought. Every expectant mother should desire health for herself and unborn child. In order to accomplish this she should live in accordance with the health rules prescribed by her physician. Plenty of fresh air, exercise, and sleep are most necessary during this period of physical change. Good appetite and digestion, proper elimination, and restful sleep do not result where there is mental turmoil. Equanimity of mind is an important factor toward good health. Worry of any kind and uncontrolled emotional disturbances are very deleterious at this time. Effort should be made to carefully avoid, or control, these perplexities.

Recent findings from feeding experiments on animals have given more positive information on the diet of the expectant mother than was formerly known. These studies have emphasized the importance of ash constituents in the daily diet. As it is impossible to build a house without brick, it is equally preposterous to expect to build bones, teeth, nerves and tissues of the embryo without furnishing in the mother's diet the necessary food elements in right proportions. Lack of these elements in the diet of the expectant mother have resulted in illness, nervous instability, and loss of hair and teeth. The old saying that "every baby means a tooth" might well be interpreted into "imperfect diet for the pregnant woman means loss of teeth, hair and general physical tone."

This is true because the tissues from the mother's body are sacrificed when necessary, in order that the child may approach normality. Recent studies have also shown that sacrifice of the tissues of the mother are needless when the food supply is adequate.

Formerly the accepted definition of food was that food is anything which taken into the body, furnishes heat and energy or builds tissues. The present description of food includes another important additional requirement. The new standard asks that food must also regulate the body processes. This last requirement is the result of careful study and experimentation on the importance and use of the so-called ash constituents or mineral salts.

The present dietary customs of the extensive use of fats, starches, sugars, and meats have decreased the former wide use of one or more of the so-called protective foods—milk, green and root vegetables, and fruits. These three classes of foods are especially important in supplying the body with the three ash constituents most frequently lacking in the average American diet.

These three elements are calcium, phosphorous and iron. The chief source of calcium is milk, and it is needed for all skeletal and cell structures. Among other things, it helps to control irritability of muscle including heart muscle, and clotting of blood. It also neutralizes acidity. Sherman's experiments indicates that a quart of milk per day is necessary in the individual diet in addition to the calcium obtained from fruits, vegetables, and coarse cereal products. Where there are extra demands for skeletal development this requirement should be somewhat increased. The custom of some pregnant women taking a bedtime lunch of milk and crackers can be recommended. Other important sources of calcium are, almonds, beans, brown bread, cheese, walnuts, turnip tops, egg yolks, and carrots.

Phosphorous is also a necessary constituent for skeletal development. It is used in cell growth and also helps to control any excess of acid. The chief sources of phophorous are asparagus, almonds, barley, beans, chocolate, cheese, egg yolks, graham flour, pomegranate, rye, shredded wheat, spinach, turnip tops, lean meats and milk.

Iron is necessary for the development of red corpuscles in the blood. It carries oxygen, is used also for cell activities. Its chief sources are cheese, egg yolk, maple syrup, raisins, spinach, lettuce, nuts, squash, beet tops, oatmeal, carrots, and onions.

Chemical analysis shows that there is a higher precentage of iron in the tissues of the young infant than at any other time. This extra supply is to tide over the nursing period and necessitates therefore that the expectant mother pay special attention to foods containing this important element.

In feeding experimental diets to animals it has been found that calcium free diets for pigeons will produce perforated breast bones and that other bones of the test animals are also found to be imperfect. Additional proof has been found by several experiments carried on by different men which shows that calcium or lime in the diet is necessary for bone growth. Experiments such as these lead on to wonder what the x-ray would show in the bones of pregnant and nursing mothers whose diet has been deficient in calcium and phosphorous over a long period of time.

Dr. McCollum, at Johns Hopkins University, as well as Dr. Mendell of Yale, have proved conclusively through experimental studies on rats and guinea pigs and through the examination of

the human foetus that the quality of the teeth enamel is determined during the early part of pregnancy in these small animals and in the case of the human infant it is determined before the third month of pregnancy. This experimental work shows the importance of a diet which contains the right body building materials. Much emphasis, during the past few years, has been placed on Better Teeth. Additional argument for this is that teeth are the visible parts of the skeleton and where the diet has been satisfactory teeth having good quality of enamel result and they are usually of good size and shape. When there is this indication of satisfactory bone growth there is little cause for worry as to the quality of the remaining bones of the skeleton. It is not generally understood that poorly shaped and small teeth arches are often the result of imperfect diet. The shape of the tooth arch as well as the size and shape of the teeth themselves is determined largely by the food of the pregnant and nursing mother. The importance of diet during both these important periods cannot be overemphasized.

There are also opinions which are not always right relative to the quantity of food required by the expectant mother. Very often women cause themselves bodily as well as mental discomfort by feeling that they are not eating enough for the new responsibility. During the first five months the food requirement is not materially increased. The most important increase in the food demand is during the last eight weeks of pregnancy as during this period the child doubles its weight. It might also be stated that some women foolishly limit their food intake.

Special attention should be given to health of the intestinal tract. This is best accomplished by having peace of mind at meal time which tends to stimulate the flow of the different digestive juices. In every meal some foods should be chosen which require thorough mastication. It not only stimulates the flow of the saliva but also increases muscle tone of stomach and accelerates the digestive rate. Regularity of meals is necessary both as to time and amount of food consumed. When about the same amount of food for the different meals is eaten each day there is less danger of digestive disturbances. Lack of mastication or bolting of food decreases distinction of flavor. Good mastication intensifies palatability, flavor, odor, and texture and improves digestion. Good digestion regulates appetite.

In order to maintain a healthy intestinal tract proper elimination must be given attention. Some causes of constipation are listed below:

1. Lack of organic acids. (The chief sources of these are fruits, although a little is found in vegetables. This is additional

argument for having some fresh fruit in the diet every day. The organic acid in apples is malic, in oranges it is citric.)

2. Lack of ballast. (When diet consists of sweets, starches, fats, and meats.)

3. Too constant irritation. (Some intestinal linings become irritated by continued use of coarse cereal mixtures and breads.)

4. Irregular eating and evacuation.

5. Laziness. (Exercise is necessary for intestinal health.)

6. Intestinal obstruction.

7. Construction of abdominal organs.

8. Weakened muscles.

9. Nervous disturbances. (Anger, fear or other emotional disturbances.)

10. Astringents. (The skins and seeds of fruits are astringent).

11. Too frequently use of laxatives. This cuts down motility of intestines. Not good to use any one medicine for too long a period.

12. Constant taking of enemas.

13. Too little moisture—Liberal use of water is very important.

There is also another very important food factor which requires consideration, but as the "protective foods" already discussed are the chief sources the vitamines further discussion will be deferred until the next lesson which will deal with Diet for the Nursing Mother.

In general, interpretation of the above principles relative to the diet of the expectant mother means an easily digested diet containing some laxative foods, such as fruits, green leaf vegetables, and cereals. The meat consumption should not be more than a small serving a day. Root vegetables are also valuable because of their ash constituents as well as laxative properties. Additional protein can be furnished in an easily digestable form in the quart of milk a day requirement. Eggs may also be used for additional protein. If the above listed foods are used generously the ash and vitamine requirements will be met.

Women in the Utah Legislature

MRS. ARTHUR E. GRAHAM

As a representative of Salt Lake county, in the lower house of the state legislature, Mrs. Graham has the four-fold qualification of wife mother, active citizen and former legislator. She is the daughter of Samuel and Isabelle Bryson, of Bountiful, Utah, and the wife of Arthur Graham.

Twice she has been president of the Neighborhood House, in which capacity she acquired first-hand information on many of the educational and social needs of the community.

In the interest of children who require special care and training, she worked to place the State Industrial School under the school system. She secured money to buy machinery to be placed in the State Penitentiary, where prisoners are now engaged in the manufacture of over-alls, thus aiding in the support of their families. As a member of the Delinquency Committee of the State Board of Welfare she became familiar with the needs of the prisoners in the matter of employment.

MRS. W. MONROE PAXMAN

With several years of active service in business, education, community welfare, and the home, Achsa E. Paxman is exceptionally well-fitted to be a law-maker in the state.

She is the daughter of S. P. and Etta N. Eggertson, the wife of W. Monroe Paxman, of Provo, Utah, and the mother of five children.

After graduating from the public schools of that city, she attended the Brigham Young University and the University of Utah. Many positions, political and religious, have come to her in the course of her active life. In 1922, she was sent to represent Utah at the Pan American Convention of the League of Women Voters, at Baltimore, and in the fall of that year was appointed state president of the league. She was vice-chairman of the Republican state convention held in Salt Lake City, in 1924. In the Church she has acted at various times as stake president of the Young Ladies' Mutual Improvement Association and as

counselor in the stake presidency of the Relief Society, both in Utah stake. She still holds this latter office.

MRS. CARL LLOYD SMART

Mrs. Smart is older than she looks, and makes no secret of her age. Idaho is the state of her birth, which occurred in Thatcher, December 12, 1887.

At the age of six, she went with her parents, the late Joseph S. and Margaret Petty Hendricks, to Logan, where she received her education in the grammar schools and the Brigham Young college.

All her grandparents and great-grandparents were Utah pioneers of '48, '49 and '50. She is a "daughter" of the Mormon Battalion. Her ancestors were among the early settlers of America.

In 1908 she married Carl Lloyd Smart, the eldest son of the late Thomas Smart. Ten years later she accompanied her husband to the Eastern states where they both served as missionaries. Since their return to Utah, they have made their home in Salt Lake City.

MRS. N. A. DUNYON

Mrs. Dunyon is returning to the legislature for her second term of office, as representative from Salt Lake county, having made such a record as secured her renomination by her party.

A native of Salt Lake City, being the daughter of Mrs. Elizabeth Bonnemart, she received her early education in its public schools, later attending the St. Mary's academy and the University of Utah.

As chairman of Indian Welfare, a department of the State Federation of Women's Clubs, she has rendered distinctive service.

In the last legislature, she served on the Public Health and Education committees where she is said to have done excellent work. Mining interests also received her attention.

Conventions and Conferences

General Board members visited Relief Society stake conventions and conferences, which were held in all the stakes during 1924, as follows:

Alberta—Miss Sarah M. McLelland.
Alpine—Mrs. Louise Y. Robison, Mrs. Emma A. Empey.
Bannock—Mrs. Julia A. Child.
Bear Lake—Mrs. Barbara H. Richards.
Beaver—Mrs. Julia A. F. Lund.
Benson—Mrs. Barbara H. Richards.
Big Horn—Miss Sarah M. McLelland.
Bingham—Mrs. Barbara H. Richards.
Blackfoot—Mrs. Jennie B. Knight.
Blaine—Mrs. Lotta P. Baxter.
Boise—Mrs. Jeannette A. Hyde.
Box Elder—Mrs. Clarissa S. Williams, Mrs. Amy W. Evans.
Burley—Mrs. Louise Y. Robison.
Cache—Mrs. Lotta P. Baxter, Mrs. Barbara H. Richards.
Carbon—Miss Sarah M. McLelland.
Cassia—Mrs. Jeannette A. Hyde.
Cottonwood—Mrs. Julia A. F. Lund, Mrs. Emma A. Empey.
Curlew—Mrs. Amy W. Evans.
Deseret—Mrs. Amy W. Evans.
Duchesne—Mrs. Jennie B. Knight.
Emery—Mrs. Annie Wells Cannon.
Ensign—Mrs. Amy W. Evans, Mrs. Lotta P. Baxter, Mrs. Julia A. Child.
Franklin—Miss Sarah M. McLelland.
Fremont—Mrs. Annie Wells Cannon.
Garfield—Mrs. Julia A. F. Lund.
Gunnison—Mrs. Rosannah C. Irvine.
Granite—Mrs. Amy B. Lyman, Miss Sarah M. McLelland.
Grant—Miss Sarah M. McLelland, Mrs. Jeannette A. Hyde.
Hyrum—Mrs. Louise Y. Robison.
Idaho—Mrs. Cora L. Bennion.
Jordan—Mrs. Jeannette A. Hyde, Mrs. Annie Wells Cannon.
Juab—Mrs. Louise Y. Robison.
Juarez—Mrs. Annie Wells Cannon.
Kanab—Mrs. Julia A. F. Lund.
Lethbridge—Miss Sarah M. McLelland.
Liberty—Mrs. Clarissa S. Williams, Mrs. Louise Y. Robison.
Logan—Mrs. Clarissa S. Williams, Mrs. Julia A. F. Lund.
Lost River—Mrs. Cora L. Bennion.
Los Angeles—Mrs. Annie Wells Cannon.
Malad—Mrs. Rosannah C. Irvine.
Maricopa—Mrs. Annie Wells Cannon.
Millard—Mrs. Amy W. Evans.
Minidoka—Mrs. Julia A. Child.
Montpelier—Mrs. Amy W. Evans.
Moapa—Mrs. Louise Y. Robison.
Morgan—Mrs. Barbara H. Richards.
Mt. Ogden—Mrs. Jennie B. Knight, Mrs. Lotta P. Baxter.
Nebo—Miss Sarah M. McLelland, Mrs. Cora L. Bennion.
North Davis—Mrs. Jennie B. Knight, Mrs. Louise Y. Robison.
North Sanpete—Mrs. Annie Wells Cannon.
North Sevier—Mrs. Louise Y. Robison.
North Weber—Clarissa S. Williams, Mrs. Amy B. Lyman.
Ogden—Mrs. Louise Y. Robison, Mrs. Rosannah. C. Irvine.
Oneda—Mrs. Louise Y. Robison.
Oquirrh—Miss Sarah M. McLelland, Mrs. Emma A. Empey.
Panguitch—Mrs. Julia A. F. Lund.
Parowan—Mrs. Cora L. Bennion.
Pioneer—Mrs. Amy B. Lyman, Mrs. Cora L. Bennion.
Pocatello—Mrs. Julia A. Child.
Portneuf—Mrs. Amy W. Evans.
Raft River—Mrs. Julia A. Child.
Rigby—Mrs. Louise Y. Robison.
Roosevelt—Mrs. Jennie B. Knight.
St. George—Mrs. Julia A. Child.
St. Johns—Mrs. Jennie B. Knight.
St. Joseph—Mrs. Annie Wells Cannon.
Salt Lake—Mrs. Julia A. Child, Mrs. Annie Wells Cannon, Mrs. Lalene H. Hart.
San Juan—Mrs. Lotta P. Baxter.
San Luis—Mrs. Lotta P. Baxter.
Sevier—Mrs. Jeannette A. Hyde.
Shelley—Mrs. Cora L. Bennion.
Snowflake—Mrs. Jennie B. Knight.
South Davis—Mrs. Julia A. F. Lund. Mrs. Amy W. Evans.
South Sanpete—Mrs. Julia A. F. Lund.
South Sevier—Mrs. Louise Y. Robison.
Star Valley—Miss Sarah M. McLelland.
Summit—Mrs. Rosannah C. Irvine.
Taylor—Miss Sarah M. McLelland.
Teton—Mrs. Julia A. F. Lund.
Tintic—Mrs. Julia A. Child.
Tooele—Mrs. Jennie B. Knight.
Twin Falls—Miss Sarah M. McLelland.
Uintah—Mrs. Jennie B. Knight.
Union—Mrs. Lotta P. Baxter.
Utah—Mrs. Jennie B. Knight, Mrs. Lotta P. Baxter.
Wasatch—Mrs. Amy W. Evans.
Wayne—Mrs. Amy W. Evans.
Weber—Mrs. Jeanette A. Hyde, Mrs. Emma A. Empey.
Woodruff—Mrs. Amy W. Evans.
Yellowstone—Mrs. Lotta P. Baxter.
Young—Mrs. Lotta P. Baxter.

NOTES FROM THE FIELD

Amy Brown Lyman

Annual Dues.

Women of the Relief Society will remember that annual dues for 1925, including membership and stake dues, should be paid in January, and not later than February, 1925. They will therefore be prepared to remit the same to the officers or to the visiting teachers. Every stake takes a pride in having the dues sent in on time. Last year Weber stake used a small envelope for collecting dues which was very helpful. Printed on the envelope following the space for the name of donor was this: "My Relief Society dues for year 1924—50c. (The Society must pay for the member who fails to pay her dues.)"

Cottonwood Stake.

At a fair held recently in Brinton ward, the Relief Society, which numbers only thirty members, cleared $131.95, which was turned in on the new chapel. Each pair of teachers of the eight districts was asked to be responsible for the making of one quilt. A house to house canvass was made which resulted in materials for eight lovely quilts, which were duly made. Seven of the quilts brought in $65.50, and the eighth was given as a prize. The apron and notions booths was also very successful, bringing in $66.45.

Snowflake Stake.

As a means of publicity for the group convention held in this stake, and in order to insure a good attendance, Mrs. Pearl N. Fish, the stake secretary of Snowflake stake Relief Society, sent out seventy letters announcing the meetings and program, and calling attention to the importance of the gathering. An excellent response was the result.

North Davis Stake.

On the 15th of October, the North Davis stake Relief Society board entertained in honor of the ward presidents. The stake presidency, high council, and the bishoprics of the several wards were special guests. The hall was decorated in keeping with Hallowe'en. The program consisted of games and dancing in which all took part. At 10:30 an excellent luncheon was served to 125 people, during which President Emily Brough responded to the toast, "Our Officers," and the Farmington Quartette furnished special numbers. The occasion furnished excellent opportunity for all to get acquainted.

Guide Lessons for March

LESSON I

(First Week in March)

Theology and Testimony

THE ADAMIC DISPENSATION

The Period—From the Advent of Man to the Translation of the City of Enoch, About 1000 Years

Part I—Adam

A. Some Leading Events

1. *The Fall and Banishment*—In the Garden of Eden our first parents became estranged from God. Here they took into their systems the seeds of physical death. Here they became like Gods in one particular, knowing good from evil—therefore, moral agents. Here they received the spiritual death-sentence of banishment from the presence of God: "Wherefore I the Lord God caused that he should be cast out from the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say—Depart, ye cursed." Doc. and Cov., Sec. 29:41.

A fulness of the gospel in the Garden seems to have been limited to one ordinance, two commands, and the teaching of the doctrines of obedience, free agency, and penalties.

Outside of the Garden of Eden, with a memory of all the joys of Eden, the father and mother of the race found themselves face to face with the double command, "Replenish and subdue the earth." We have no record of a single murmur from either of them. They had lost Eden, but they had each other. The first ordinance performed on earth which made them one carried over into the heaven-making process of home building.

Without the recollection of their pre-existent promise to face thorns and thistles, and legions of spirits who lost their first estate, this single pair faced the fight for existence with no dream as yet of life hereafter or of salvation or exaltation. Among the new experiences came the one of the realization that, "Absence makes the heart grow fonder," and they found themselves yearning for God * * * They were ready for the first great event outside of Eden.

2. *The First Prayer*—Adam and Eve prayed not only as children and youths can pray; but as parents only can pray. It appears that as grandparents they sent this petition from earth to heaven. (See Pearl of Great Price; Book of Moses v:2, 3, 4.)

To that prayer came an answer, in the voice of God—the voice from which Adam had fled. Was it not in answer to the universal cry of the soul to God, "Lord, what wouldst thou have me do?" The cry that gives evidence of unconditional spiritual surrender to the will of God; a condition in which Jesus always kept himself.

3. *The First Sacrifice*—The answer to the prayer came. It was a requirement, a gospel requirement. Adam and Eve were to know that "Sacrifice brings forth the blessings of heaven." They offered the best to the Lord: the best of themselves, their hearts; the best of their posessions, the firstling of the flock. Moses V:5.

The obedience to the first command outside of Eden has sometimes been called erroneously blind obedience.

The sacrifice was an outward test of the inner self; a material test of the spiritual self.

Tested and found true, man was ready for the next great event: an official presentation of the *redemption* part of the gospel.

4. *The First Messenger*—An angel, a messenger from God came with the message of eternal life for mortal man: a plan by which banished man may come back into the enjoyable presence of God with an everlasting resurrected body.

The revelation of this plan filled Adam and Eve with so much faith and hope that they rejoiced over even the sad experience of the past, out of which the Lord in his majesty and mercy had brought good.

5. *The First Baptism*—This event completed the spiritual re-birth. It was a free-agency birth, an official birth; they were "born of the water and of the spirit:" "And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man.

"And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever;

"And thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

"Behold, thou art one in me, a son of God; and thus may all become my sons. Amen." Book of Moses vi:64-67.

Closely related to the first baptism was the bestowal of the Priesthood indicated by the contents of verse sixty-seven, above quoted.

6. *The First Great Sorrow*—The most woetul event in the life of Adam and Eve was the first death in the family. They had not failed to teach their children and set them good examples. They had prayed for their children and had done all they could for the spiritual growth of their posterity; but in spite of it all they met an event that made a martyr and a devil. The first funeral was held under circumstances indescribably distressing. It was not the death of Abel that cut deepest as a sorrow blow, but the conduct of Cain and the other children who were accessory to his crime. Their fate was the chief source of sorrow. "And Adam and Eve, his wife, mourned before theLord because of *Cain* and his *brethren.*" (Pearl of Great Price; Moses v:27.)

7. *The Birth of Seth*—It appears that the death of Abel left the posterity of Adam without a person worthy of the holy Priesthood and we can imagine what hope, what prospective and immediate happiness accompanied the birth of the son who would "walk in the ways of the Lord", and officiate in the name of the Savior yet unborn. Happy day for the human family, the day when Seth was born.

8. *The Great Home-Coming*—Among the joy-giving events was the home-coming for blessings, when Adam blessed his posterity and they blessed him. "Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

"And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel.

"And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head, a multitude of nations shall come of thee, and thou art a prince over them forever." Doc. and Cov., 107:53-55.

B. Brief Biography of Adam.

The archangel who led the host of heaven against Lucifer, (Rev. 12:7); the son of God, (Luke 3:38); the father of the human race, (Genesis); the contender with Satan over the body of Moses, (Jude. 9); a celestial-glory being, (Doc. and Cov., *Commentary,* p. 571); the one who is to lead the army against Satan in the final contest, (Doc. and Cov., Sec. 88:111-116).

C. Summary of Doctrines Taught.

Free agency, rewards and punishments, atonement, faith, repentance, baptism, resurrection of the body, final judgment, preexistence and eternal progress.

Ordinances performed—marriages, baptism, conferring of the Priesthood, giving of Patriarchial blessings, and possibly others.

D. Some Lessons to the Ages.

Obedience must be learned; "Sacrifice brings forth the blessings of heaven;" God and one man are a majority. Prayer is a key for opening the heavens.

E. Questions and Problems.

1. About what time is covered by the Adamic Dispensation?
2. To what extent did man become like unto God through the Fall?
3. What seems to have been the fulness of the gospel to Adam and Eve in the Garden of Eden?
4. Why was the redemption part of the plan of salvation not given to them in the Garden?
5. Describe the baptism of Adam as recorded in the Pearl of Great Price.
6. Discuss the ways and means we have, which Adam and Eve did not have, for obeying the command still in force, "Teach these things freely to your children."
7. What does the last sentence of the Pearl of Great Price, Moses v:23 indicate concerning the destiny of Cain and Satan?
8. Name some of the positions held by Adam of which we have record.
9. Mention the doctrines taught and the ordinances performed in the days of Adam.
10. How many patriarchs were present at the "home-coming" three years before the death of Adam? (See Doc. and Cov., Sec. 107:53).

LESSON II

(Second Week in March)

Work and Business

TEACHERS' TOPIC FOR MARCH

CONSUMPTION OF MILK

A. Some women feel that milk is a difficult thing to handle, but if the K. C. rule is followed the problem is nearly solved.
   Keep Clean.
   Keep Cool.
   Keep Covered.

B. Delicious milk dishes.
   1. Milk soups.
   2. Milk puddings.
   3. Bread and milk.
   4. Cottage cheese.
   5. Ice cream.

C. A quart of milk a day for every growing child.
D. Suggestions for safety.
   1. Source of supply.
   2. How handled.
   3. Pasteurized milk considered safest.

LESSON III

(Third Week in March)

Literature

EMILY DICKINSON

A few months ago the *Literary Digest* announced a new edition of Emily Dickinson's poems. Interest in Emily Dickinson had waned considerably, when all at once a revival of interest in her poems occurred in literary circles. So far reaching is this revival that publishers are willing to chance a new edition of her poems, feeling sure that they are taking no financial risk.

All this is not without reason. Today we have a type of poetry which we call new poetry. Many of our modern poets are of this school. Amy Lowell, the sister of the president of Harvard University, is conspicious as a writer of the new poetry.

The new poetry favors colorful words, words full of suggestiveness; that is, words which arouse images of beautiful sights or beautiful sounds. The poets who write the new poetry put much emphasis on words of this sort. Emily Dickinson did just that thing forty or fifty years ago, but because she was somewhat alone in her method she did not attract the attention that she would do today, now that her style of writing has become the fashion of the hour, for all students of literature know that there are fashions in literature just as there are fashions in dress, and all women know that fashions in dress come and go, and often come back again.

Emily Dickinson was born in Amherst, the well known college town of the state of Massachussetts, Dec. 10, 1830, the year the Church of Jesus Christ of Latter-day Saints was organized, and died at Amherst, May 15, 1886.

Because it is difficult to find her poems in any except very complete libraries, we shall include some six or seven in this lesson, and trust to our readers to find additional biographical material elsewhere. If the task proves difficult, it is not of any great consequence, for Emily Dickinson's poems did not grow out of biographical situations, as did many of Longfellow's, but

rather from observation and experience. This much is sure that, like Robert Burns the Scotch poet, and William Cullen Bryant, the American poet, she loved nature deeply; by that we mean she loved the birds, flowers and trees by which she herself was surrounded, and not the birds, flowers and trees, that grew in other lands.

It is one of the autumn months in which this lesson is being prepared, so we shall include her poem "Autumn," first of all:

The morns are meeker than they were,
The nuts are getting brown;
The berry's cheek is plumper,
The rose is out of town.
The maple wears a gayer scarf,
The field a scarlet gown,
Lest I should be old-fashioned
I'll put a trinket on.

You will note that many of the lines in this poem suggest color, a prevailing note of autumn: while she herself, feeling that she may be out of harmony with nature, resolves to put a dash of color into her costume.

It will likely be near the Spring time when the lesson is studied, so we include two of her bird poems, first, "The Robin," because it comes early in the spring; and second, "The Humming-Bird," since it is one of our summer birds:

The Robin is the one
That interrupts the morn
With hurried, few, express reports,
When March is scarcely on.

The Robin is the one
That overflows the noon
With her cherubic quantity,
An April but begun.

The Robin is the one
That, speechless from her nest,
Submits that home and certainty
And sanctity are best.

Note that in the last stanza of the poem the poet has the robin feel, above all else, the sanctity of home. It is not the morning song, nor the song at noon that is valued most by the bird, but the guarding of the nest.

THE HUMMING BIRD

A route of evanescence
With a revolving wheel;
A resonance of emerald,
A rush of cochineal;
And every blossom on the bush
Adjusts its tumbled head,—
The mail from Tunis probably,
An easy morning's ride.

The Humming-bird seems so thoroughly modern, that it is very difficult to feel that it was not written by one of our present-day poets. The last two lines, intimating that so swift is the flight of the bird that it could bring mail from Tunis in an easy morning ride, reminds us of how much more rapidly distance is covered by our flying machines than any other contrivance we have for travel.

Another poem, full of Summer, is "Out of the Morning:"

Will there really be a morning?
Is there such a thing as day?
Could I see it from the mountains,
If I were as tall as they?

Has it feet like water- lilies?
Has it feathers like a bird?
Is it brought from famous countries
Of which I have never heard?

Oh, some scholar! Oh, some sailor!
Oh, some wise man from the skies
Please to tell a little pilgrim
Where the place called morning lies!

Note the number of beautiful images this poem suggests to the sight:

IN THE GARDEN

A bird came down the walk,
He did not know I saw;
He bit an angle-worm in halves
And ate the fellow raw.

And then he drank a dew
From a convenient grass,
And then hopped sidewise to the wall
To let a beetle pass.

He glanced with rapid eyes
That hurried all abroad,
They looked like frightened beads, I thought;
He stirred his velvet head

Like one in danger; cautious,
I offered him a crumb,
And he unrolled his feathers
And rowed him softer home.

Than oars divide the ocean,
Too silver for a seam,
Or butterflies, off banks of noon,
Leap, splashless, as they swim.

While Emily Dickinson is closely allied in her work with many of our present day poets, she is also like the New England poets in that frequently she implies a moral in her poems. A moral is implied in, "The Robin," in, "If I can stop one heart from breaking," and in Chartless." We shall conclude the lesson by quoting the last two.

IF I CAN STOP ONE HEART FROM BREAKING

If I can stop one heart from breaking,
I shall not live in vain;
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Into his nest again,
I shall not live in vain.

CHARTLESS

I never saw a moor,
I never saw the sea;
Yet know I how the heather looks
And what a wave must be.

I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if the chart were given.

This exquisite little poem reveals the poets own faith in God

and immortality, consequently we feel it supplies a fitting climax to the lesson.

Questions and Problems

1. How many months had the Church been organized when Emily Dickinson was born?
2. Suggest a group of images that appeal to the sight in the poem, "Autumn."
3. What do the words evanescence and cochineal mean?
4. Do you think the poets description of the movement of the humming bird particularly happy, when she speaks of it as, "A route of evanescence with a revolving wheel?"
5. Where is Tunis located?
6. Point out the analogy existing between the first and second stanzas in, "Chartless."
7. What are the implied morals in the three poems, "The Robin," "If I Can Stop One Heart From Breaking," and "Chartless?"

LESSON IV

(Fourth Week in March)

Social Service

The Unstable Family

Human experiences of various kinds have the power to shake and uproot even the finest convictions and the most deep-bedded ideals. Frequently, we see individuals who have been thoroughly dependable, who have been as stable as the most steadfast rock, disintegrate and crumble to pieces. The elements in human experience that cause this change from stability to instability often are obscure and difficult to analyze. But it is important to those who are working with individuals and families to attempt to gain an understanding of the experiences and influences that cause this deterioration.

The term *unstable* as applied to individuals or families cannot be given an exact definition. An unstable family may be one that misfortune, such as sickness, accident, or death, has disrupted, leaving some of the members without the normal family ties. Or it may be one that has been broken by more subtle destroying influences, with the result that one or both of the parents desert or neglect the children, shifting the responsibility of their

care to relatives, friends, or public agencies. An unstable family may be one that lives together, but where selfishness and bitterness have broken the real bonds of affection and solidarity. An unstable family can be recognized not entirely by its exterior mode of living but also by its inner life, by the attitude of the members toward one another, by the depth of affection, by the presence or undue selfishness, and by the lack of willingness of each one to shoulder the burdens of the others.

The most obvious manifestations of instability—desertion, divorce, and the neglect of children—often come to the attention of family agencies. The treatment that is usually applied is not very effective. The deserter or the parent who neglects his children can be summoned to court and the state may order him to provide for his family, or it may remove the children from his custody.

While such measures are necessary in extreme cases, the remedy applied does not affect the real problem. Long before desertion or neglect of family responsibilities brings a family to the attention of an agency or results in court charges, the insidious elements that cause family disintegration are at work. In order to understand and treat the disrupted family, it is necessary to know what experiences, circumstances and misfortunes brought about the disruption.

It may be possible, then, with an understanding of the factors that were responsible for the deterioration, to rebuild the family to a level of stability. New habits and more wholesome attitudes must be introduced. The broken family must be given a better understanding of the causes of their failures, and they must be given courage to start the process of reconstruction. It is, of course, more far-sighted to recognize early symptoms and possible causes of family instability and to control as far as possible the circumstances which later would lead to serious difficulties.

One of the most fundamental factors in insuring stability in any given family and thus preventing possible disruption is the ability of young married couples to learn to adjust early to the responsibilities of marriage and parenthood. Where an individual, for example, a man, lives alone he may do largely as he pleases. Upon the entrance of a second individual into his life, such as a woman who becomes his wife, adjustment must begin immediately in order to insure peace. Upon the advent of a third individual, such as a child born to a young couple, further adjustments are necessary on the part of the parents. And, in proportion as the family increases in number, adjustment must take place in the same ratio.

Petty annoyances caused by oversights, small failures, or quick temper can be serious irritants in the family circle. The

failure of the breadwinner or the homemaker to fill the rightful expectations of the other, may lead to subsequent unpleasantness. Sickness, either mental or physical, often incapacitates an individual and prevents him from adjusting properly and from meeting his responsibilities as he should. Such conditions should receive careful consideration and attention, and the best treatment possible in order to avoid disastrous results to the family.

In order to insure family tranquility and solidarity, the family as a whole, and individually, must, in addition to adjusting to each other, learn to adjust to circumstances which govern the family, and also to society generally. In the case of loss of property or the temporary loss of position, or even in the case of a death, the members of the family should unitedly adjust to the change and should combine their efforts to replace, as far as possible, the loss and to make the best of the change.

Another important factor in successful family life is proper preparation and training for family life. It is believed that family instability is often the result of lack of training on the part of prospective parents. Young men are often not trained to take the responsibility of providing for a family; indeed, many a young man has previous to his marriage not been able, or has not been required, to support even himself, to say nothing of supporting a wife and children. Young women, on the other hand, are often not trained to keep a home. They have not been taught to bake bread, sew, mend, to say nothing of managing a home and caring for children. It seems to be expected of them that they will instinctively meet these great responsibilities.

Failure on the part of the husband to provide for the family, or failure on the part of the wife to keep up the home and care for children, may result in an unhappy, contentious home life, separation, divorce, or desertion.

A home may not meet with problems of instability until the children mature. Each may then become so engrossed in his own ambitions, or may become so intent on his own pursuit of pleasure that the family as a unit becomes a shaky structure. "A house divided against itself cannot stand." Some families, however, retain their solidarity and strong bonds of kinship although sheltered in different homes or even living in different parts of the globe.

The stability of a family is dependent on a constant satisfactory adjustment among the members. Each individual should have an opportunity for self-development. If, however, the selfish interests of one member interfere with the development of the others, a danger post in the family life has been reached.

Reference: *The Normal Life*, Edward T. Devine: *Family Bonds,* page 138: *Divorce and Desertion,* page 157.

Questions and Problems

1. What are some of the manifestations of an unstable family?
2. What are some of the causes?
3. Discuss a constructive, preventive plan which, in your opinion, would help to insure family solidarity and prevent disruption.
4. Why do women sometimes get discouraged?
5. Why do men sometimes desert their families?
6. Is it a wise policy to permit deserted wives to place children in orphanages?
7. What should be done by a social worker before children are removed from homes because of neglect?

Supplement to October Theology Lesson Published in August Magazine

In answer to the question: "Who were the 'ninety and nine' in the Parable of the Good Shepherd as recorded in Luke 15:2-7?" the following is submitted:

"A direct application of the parable appears in the Lord's concise address to the Pharisees and scribes: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.' Were they, the ninety and nine, who, by self-estimation had strayed not, being 'just persons, which need no repentance?' Some readers say they catch this note of just sarcasm in the Master's concluding words. In the earlier part of the story, the Lord himself appears as the solicitous Shepherd, and by plain implication his example is such as the theocratic leaders ought to emulate. Such a conception puts the Pharisees and scribes in the position of shepherds rather than of sheep. Both explications are tenable; and each is of value as portraying the status and duty of professing servants of the Master in all ages."—Page 455 *Jesus the Christ* by James E. Talmage.

"Many have marveled that there should be greater rejoicing over the recovery of one stray sheep, or the saving of a soul that had been as one lost, than over the many who have not been in such jeopardy. In the safe-folded ninety and nine the Shepherd had continued joy; but to him came a new accession of happiness, brighter and stronger because of his recent grief, when the lost was brought back to the fold."—Page 390, *Jesus the Christ*, by James E. Talmage.

In keeping with what is known of the matchless teaching

ability of Jesus we may think of his illustrations in reaching the various points of contact, in classes and individuals, consistently interpretable from more than one point of view.

To the Pharisees, were not the "ninety and nine" intended to represent that self-righteous class? To the disciples, the "ninety and nine" were no doubt considered as those who were safe in the kingdom, a constant joy to the Lord, but who would be relatively forgotten, for the moment, in the flood of joy that accompanied the rescue of a human soul. It would be an occasion when the joy of the triumph of the rescuer, and the joy of the presence of the rescued, meet and form a current of gladsomeness that, for the moment, sweep all other joys into forgetfulness.

This high tide of happiness occasioned by repentance will not, however, at once carry the repentant one to a place of permanent preference even equal to those who have not taken long the detour route to heaven.

It seems safe to say that to the self-righteous Pharisees the parable was a rebuke: they were to see themselves as the "ninety and nine." To the disciples the parable was a sermon on the value of a soul: they were to see the "ninety and nine" as angels in heaven joining in the rejoicing in which they were quite forgotten.

George H. Brimhall.

Outline of Guide Lessons for 1925

A brief outline of the Guide Lessons for the coming year is here given:

The Theological department will study these subjects under the general heading of "The Dispensations of the Gospel," under this will come:

1. The Adamic Dispensation.
2. The Noachian Dispensation.
3. The Abrahamic Dispensation.
4. The Mosaic Dispensation.
5. The Messianic Dispensation.

The Literary department will continue the study of American authors, and will take up such writers as, Sidney Lanier, Emily Dickenson, James Whitcomb Riley, Eugene Field, Edwin Markham, Joaquin Miller, Amy Lowell and others.

Subjects vital to the home and community will be discussed by the teachers during the year 1925. These are The Observance of the Quarantine Law, The Curfew Law, Milk—Its Care and Use, House and Town Clean-Up, The Fly, Cooperation Between School Authorities and Parents in Simplifying Graduation Exercises, Recreation, Physicial Preparation of Chil-

dren for School, A Better and More Pleasurable Hallowe'en, Appropriate Thanksgiving, Spirit of Christmas Rather than Gift-Giving.

The Social Service department will study:

1. Planning a Family Budget.
2. Housing, Housekeeping.
3. The Backward Child, (including feeble-mindedness.)
4. Educational Opportunities.
5. Recreational Opportunities.
6. The Unstable Family, (desertion, immorality.)
7. Homeless Children.
8. Old Age.
9. Family Responsibility.
10. The Religious Ideal.

A Little Word

By Irene Judy

The breath of spring was in the air
My heart was light and free;
Sweet flowers nodded everywhere,
And oh, so merrily.
I trod the path I loved,
For life was bright and gay—
But someone spoke a bitter word
And all the world seemed gray,

Thick hung the heavy clouds o'er head;
My aching heart was sore;
The nodding flowers were long since dead,
As wearily once more
I trod the path to home;
All life was dark as night—
But someone spoke a loving word,
And all the world seemed bright.

—*Kansas City Star.*

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We call your attention to the fact that many of the subscriptions received so far have had the percentage deducted, which is not in accordance with the general understanding of the Magazine management and officers present at the conference.

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